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V.
IN MEMORIAM.

CHARLES PORTERFIELD KRAUTH, D. D., LL. D.
[Charles William Schnauffer]

The profound sorrow which the death of the Rev. Dr. C. P. KRAUTH has awakened in the Lutheran Church, and, wherever he was known, among Christians, and the friends of learning in general, may be regarded as a fair and unaffected indication of his personal worth, and of the value of his services. Though never inflamed by any consuming ambition to make himself great, or to exalt himself at the expense of other men, he nevertheless sought to be worthy of their respectful consideration; and, by a wonderful combination of talent, integrity, diligence and suavity, he succeeded so well, that now, as he has gone, the lament has become wide-spread, "a prince and a great man has fallen."

"Blessings brighten as they take their flight;" and although, in this early season of our sorrow, it may be too soon fully to estimate the value of his work, nevertheless a combined view of some of the more important positions he occupied, and with such distinguished ability, may give us a more correct measure of the man than we have been wont to take, deepening, it may be, our sorrow for what we have lost; but at the same time elevating our gratitude for what we have so long enjoyed.

Among the circumstances that contributed to qualify Dr. Krauth for the several prominent positions he filled with such distinction, we may enumerate his descent, his natural gifts, and that unwearied and aspiring diligence by which,

forgetting the things that were behind, he ever pressed onward and upward towards the things that were before.

His father, the Rev. Dr. CHARLES PHILIP KRAUTH, had himself been for many years a bright ornament of the Lutheran Church. A man of warm and tender nature—of devout spirit—of profound and varied learning—he shone with attractive lustre, alike in the pulpit and in the chair of the professor. Years have passed since he entered into his rest. Yet, there are many still living, who cherish fond recollections of his faithfulness as a pastor—of his learning and grace as a professor,¹ and who could readily recognize the admirable qualities of the father in the divers excellencies of the son. The death of the mother of the latter, in the early years of his childhood, might have prevented the cultivation of those gentle graces of character which are believed to depend mainly upon early maternal influence, and which, in the midst of the rude turmoil of life, are so mighty in controlling the force of direct action. Yet, even here, the natural grace, the delicate taste, the refined culture of the father bore so directly and constantly upon the training of the son, that he grew up to man's estate, and lived a model of courtesy and gentleness, retaining the attractive charm of the childlike spirit throughout all the changes of his maturer years.

Whilst the relations between the father and the son were strongly marked by the exercise of the paternal and the filial virtues, they also partook largely of the element of companionship; and to this circumstance may be attributed the fervor of Dr. Krauth's piety, the prompt determination of his theological tendencies, and the scientific accuracy with which his position was taken, even in the early years of his activity.

With the delicate perceptions of a poet he combined the patience of a scholar, the thoroughness of a philosopher; and so, the soundness, the harmony, the completeness of his character resulted from his practical application of the precept: "Prove all things, hold fast that which is good."

Whilst Dr. Krauth, as yet quite a youth, was actively engaged in the work of the pastor, the whole Lutheran Church in the United States was deeply agitated by a

system of operations commonly described as "New Measures." This system, passionately defended and strongly urged by men who held the pen of the ready writer, who understood the power of the press, whose learning, position and experience were supposed to invest them with authority in the Church, soon became so popular and prevalent that its advocates began to indulge the agreeable assurance of its early and complete triumph. Scarcely a young pastor could be found who was not, for a season, carried forward headlong by the tide; and even among the older men, the proportion was small of those who were not its passive advocates. The subject of our sketch was himself caught by the current; and, to use his own expressive and solemn testimony, "almost became its victim." In this position, however, he embraced the opportunity which his own experience offered, to make full proof of the whole system. The result of this was, the discovery of its emptiness, and a deep and abiding conviction, that the hope of the Church, and her success in bearing witness for Christ depended, first and last of all, upon her own hearty reception of the Truth in its purity, and upon her bold and unwavering advocacy of the wonderful doctrines of the Divine Word. This conviction of his early years attained such depth and firmness, as time passed on, that in the calmness of his later life, and in the full maturity of his powers, he uttered a judgment that suits the wildness of fanaticism as well as it does the heartlessness of rationalism, in language that will long be read with interest, for the beauty of its form and the truthfulness of its substance:

"When Spener, Francke, and the original Pietistic school sought to develop the spiritual life of the Church, they did it by enforcing the doctrines of the Church in their living power. The position of them all was, that the doctrines of our Church are the doctrines of God's Word, that no changes were needed or could be allowed in them. They wrought their great works, the praises of which are in all Christendom, through these very doctrines. They did not mince them, nor draw subtle distinctions by which to evade them, or practically ignore them,—but, alike, upon the most severely controverted, as upon the more generally

recognized doctrines, they were thoroughly Lutheran." Because these his convictions were so freely proclaimed and so uniformly maintained, there were some who were ready to cast out his name as evil; but he faltered not, for he was inspired with the assurance that "truth is mighty and must prevail." If there were those with whose views the noble principles thus announced came into direct conflict, who regarded Dr. Krauth as the mere champion of a faction, or the partisan of a contracted notion, they could have had but a low estimate of the glory of Divine truth, and of the deep and ever increasing power with which that truth can work upon an earnest mind and a believing heart.

"The path of the just is as the shining light that shineth more and more unto the perfect day;" and the movement of Dr. Krauth in the direction of pure doctrine, which was begun in his earlier years, was diligently, prayerfully maintained, without wavering, until, at last, he gave the Church and the world his clear, elaborate and impressive testimony in *THE CONSERVATIVE REFORMATION*. That work, indicating such familiarity with the whole history of the Church, such sympathy with the spirit of the Gospel, such versatility in the departments of theology, of science, of logic, and of law,—such candor in contending for the faith, and such courtesy towards men of opposite views, will long stand a noble monument of his learning as a scholar, his magnanimity as a man, and his enlightened zeal as a Christian.

It was an observation of Aristotle's, that "all who have meditated upon the art of governing mankind have been convinced that the fate of empires depends upon the education of youth." The whole process of education, from beginning to end, of course, is important; yet, however high may be the requirements and valuable the services of those who superintend the operations of the mind, in the first stages of its advancement, the qualifications demanded in the teacher whose work it is to aggregate, to systematize, to perfect all that has gone before, to supply defects, and to arrange every thing in complete order, suited to the wants of practical life, are of vastly greater value. The qualifications of Dr. Krauth for such work were so decided and so manifest, that his services were importunately demanded in

two institutions of learning, both, in their respective departments, occupying honorable positions among the most prominent institutions of the land. To one of them, the Seminary of the Evangelical Lutheran Church, in Philadelphia, his name gave lustre in the department of theology; to the other, the University of Pennsylvania, he rendered a service, both in literature and science, that has endeared his name to hundreds of scholars at home and abroad.

In 1868 Dr. Krauth was elected Professor of Mental and Moral Philosophy in the University, and his estimate of the responsibilities of his position, as well as his ability to meet them, may be discovered in his edition of two standard works immediately connected with the duties of his chair. His edition of FLEMING'S VOCABULARY OF PHILOSOPHY, published in 1878, and supplemented by an original compilation, entitled VOCABULARY OF THE PHILOSOPHICAL SCIENCES, is a standing memorial of the ability, the diligence, the enthusiasm with which he addressed himself to the duties of his professorship. Well versed himself in the intricacies of German philosophy, and familiar with its terminology, he observed that the work of Fleming was specially weak in this direction, and yet, that it was German philosophy which, beyond any other, was engaging the attention of the thinking world. His own valuable library and the large libraries of Philadelphia, which he knew so well how to use, afforded him the ready means to present the results of the labors of German Schools of Philosophy in such manner as to meet the demands, and indeed to excite the enthusiasm of the diligent and inquiring student. Scattered throughout the volume thus edited, there are many features of special value, of which our limited space forbids the mention; but, altogether, they constitute a hand-book of philosophy, the usefulness of which, the earnest student of philosophy will promptly and cheerfully acknowledge at every turn.

Dr. Krauth's edition of BERKELEY'S PRINCIPLES OF HUMAN KNOWLEDGE, edited in 1874, with its elaborate PROLEGOMENA, in some fifteen chapters, covering 147 pages 8vo., received promptly, as it deserved, the hearty, complimentary acknowledgments of distinguished scholars and professors of mental philosophy beyond the seas. The contribution to

the interests of solid education in the department of mental science, given in the Prologomena, by the exposition of the various developments of Idealism as represented in the systems of Kant, Fichte, Jacobi, Schelling and Hegel, will ever be acknowledged by students of philosophy to be of permanent value; whilst the notes of UEBERWEG, so accurately and admirably translated, beam forth a fresh lustre upon every page of the original.

The whole work may be regarded as a most kindly service, not only to the laborious student, but also to the intelligent reader; for the style is, throughout, so graceful, the manner of argument so attractive, so full of conscious strength, so highly enlivened by rare incident, and sometimes, even by playful humor, that the reading of it might well be what the preparation of it was to the Editor himself, a pleasant way of spending a summer vacation.

Dr. Krauth's position then, as Professor of Mental and Moral Science, and as Vice Provost of the University, after 1873, gave him a sphere of influence that extended far beyond the walls of the University itself;—a sphere of influence which, we can say, upon the best authority, he filled up with elements and principles most pure in their origin, most true in themselves, and most wholesome in their results. His colleagues of the learned Faculties of the University, his personal acquaintances of the Honorable Board of Trustees, themselves, generally, scholars, whose hearts and minds are nobly enthusiastic in the interests of higher education, whose time and means are freely given to its advancement, have been in frequent and familiar contact with him, for years, observing his methods and noticing the results of his work. The estimate of his services which these men have formed and deliberately expressed is, at once, a testimonial of the late Vice Provost's worth and of their own intelligence and heartiness:

“During the fifteen years of his connection with the University as Professor of Moral and Metal Philosophy, and the ten years of his Vice Provostship, we have grown in our appreciation of his vast erudition, the soundness of his judgment, his conscientious attention to duty, his gentleness and patience in his intercourse with his students and

associates, and his Christian consistency and humility. We feel that his loss is irreparable to our University, while we rejoice in the influence he has exerted over so many hundreds of our graduates in the direction of sound learning and high principle. We shall cherish as a precious possession the memory of his faithfulness and his thoroughness in his work as a teacher, and his abounding kindness in all social and official relations."

"The Board desires to place on record its sense of the grievous loss incurred by the University of Pennsylvania in the death of our honored associate Charles Porterfield Krauth, D. D., LL. D. Having served as a member of the Board of Trustees from February 6th, 1866, to December 1st, 1868, he was elected at the close of 1868, to the chair of Intellectual and Moral Philosophy, and in 1873, to the additional position of Vice Provost of the University. In each of these positions his rare gifts of mind and character were conspicuously manifested. Wise in council, moderate and conciliatory in discussion, eloquent, clear and inspiring as an instructor, skillful and sagacious as an administrator, he combined dignity with rare sweetness of character, and lofty abilities and profound learning with humility and courtesy. His influence upon all who came in contact with him was singularly powerful and elevating, for he showed plainly in every word and act the operation of that earnest Christian faith which was the ever-animating principle of his holy and most fruitful life."

Dr. Krauth's connection with the Theological Seminary of the Lutheran Church at Philadelphia began with the organization of the school itself in 1864, and continued until the time of his death, January 2d, 1883. As being thoroughly sound in the faith, he was convinced that, "except the Lord build the house, they labor in vain that build it." So, as has been gathered from the confidential communications of fraternal intercourse, his very first work in connection with the Seminary was mighty wrestling with God for the Divine Blessing. When it was first organized he contemplated the feebleness of its infancy with fond and cheerful hope, because it had been sanctified by prayer; and in the large number of earnest men who, for nineteen years, have been

enjoying its advantages, and going forth from its walls to preach the Gospel to the world, he was ever happy to discern the continuous evidence that the early, the persevering prayer of faith was not in vain. His position in the Faculty, being that of Professor of Systematic Theology, led him, of necessity, to bestow great labor upon the defining and the defense of the Truth. Sermons, tracts, elaborate articles in Reviews of high character, monographs sparkling with originality and commanding by their essential force, issuing from the press, almost without number, bore ample testimony to his diligence and his extraordinary ability as Professor of Theology. As Professor in a Lutheran Seminary, his one uniform principle unequivocally stated, and constantly maintained, was "The basis of the Evangelical Lutheran Church is the Word of God, as the perfect and absolute rule of faith; and because this is her basis, she rests, of necessity, on the faith of which that Word is the rule, and therefore on the confessions which purely set forth that faith. She has the right rule, she reaches the right results by the rule, and rightly confesses them. The confession then, is her immediate basis, her essential characteristic, with which she stands or falls." He had thoroughly studied the structure of Lutheran Theology, and discovered for himself the correctness of the comparison that likens it to an imposing Gothic dome, grand in its proportions, harmonious in all its parts, everywhere beaming in the clear light, and vocal with the true echoes of the Divine Word. Through such a structure it was his delight, for years, to lead young men of ingenuous, appreciative spirit, ever largely enjoying for himself that quickening of mind, that refreshment of heart which he so largely imparted to them.

As a Lutheran divine he rejoiced in the explanation of the many points of doctrine which the adversaries of the Lutheran Church have always been willing to concede. Yet, he took special interest in "those which are most strictly distinctive of our Church, which have been the object of fiercest assault, in which also, her position is so pure and scriptural, to wit, the Person of Christ, and the Sacraments." Standing then upon this firm foundation, the

Word of God, his every act in the Seminary was done with the view of "sending forth men who should be living illustrations of the power of the Gospel they preach, men of reverential spirit, of holy activity, of fidelity in the pulpit and pastoral life, men grounded in a thorough knowledge, in an ardent love, in a practical exhibition of all that belongs to the true idea of the Evangelical Lutheran Church, of the Evangelical Lutheran Christian, and of the Evangelical Lutheran pastor." His personal work is done; but the good that good men do lives after them, and in the faithful ministry of scores of earnest men whose studies he directed, and whose hearts were refreshed as they received instruction at his lips, the seed he supplied will be scattered broadcast over the land, and will bear fruit an hundred-fold. The Faculty of the Seminary, having for so many years stood in most intimate official relations with him, and to whom his companionship was ever so attractive, deplore his departure as a personal bereavement. They cherish the remembrance of him as "being wholly devoted to the interests of learning and the service of the Church; of his attainments as illustrious for their extent and solidity; and of his life as eminent for its purity and usefulness. They recognize the lasting influence so happily produced upon the administration of the Seminary, by the wisdom of his counsels and the value of his services; whilst the pleasant memories they have of him have become only the more precious, now that he has gone, to return no more." The students too, at present, connected with the institution, have sadly united with all who mourn his loss, recording their "deep sense of his heartiness and courtesy as a personal friend; of his learning, his aptness to teach, and his generous sympathy as an instructor; his experience, and purity, and faithfulness as spiritual Mentor and Guide."

Dr. Krauth's direct connection with certain large and influential ecclesiastical bodies, at a time when important principles of polity and practice engrossed public attention, was of great advantage to the Lutheran Church. Cool as a philosopher, he was never swayed by passion; as a Christian, truly devout, he was as little influenced by prejudice; and as an Evangelical Lutheran, he bowed with unhesitating

obedience to the authority of the Divine Word. It was for this reason that he acquitted himself so nobly, of the responsibilities with which he had, by general consent, been invested in the General Council, and in the Ministerium of Pennsylvania; developing and confirming, in both bodies a spirit of confessional intelligence and fidelity, hostile alike to a confessionless unionism on the one hand, and to a confessional bigotry on the other. His sermons before the General Council, his theses on Pulpit and Altar Fellowship, his explanation and defence of the same, both oral and through the press, present a literature which commanded prompt attention when first uttered, and which will yet be more carefully studied and admired in the Church for the genuineness of its biblical character and the purity of its Christian tone.

As a son of peace, Dr. Krauth was never disposed to rush rashly into the arena of strife. Yet his love for the truth and his ability to stand up in its defence were such, that circumstances did occasionally arise that required him to gird on his armor. When he did so, it was in the capacity of a leader whose sole aim was, not to acquire distinction for himself, but to secure the triumph of the truth alone. If, at times, he resorted to the use of a terrible weapon, when, through the obtuseness of an adversary, other weapons failed, he nevertheless was scrupulously careful, even in the heat of controversy, to observe all the amenities of Christian fellowship. Of this, the correspondence, as we may call it, between himself and the late Prof. Dr. Charles Hodge, of Princeton, is a striking example. Dr. Krauth, in reviewing the "Systematic Theology" of Dr. Hodge, paid special attention to "Infant Salvation in the Calvinistic System." Upon this there arose a difference of opinion between the two professors as to what was really the teaching of Calvinistic Divines upon the subject. The manner in which Dr. Krauth proved and established the position which he had first taken was so clear and unanswerable, that Dr. Hodge promptly accorded him the palm, in a manner that was as honorable to himself as it was complimentary to Dr. Krauth.

He has gone; but his memory remains, and shall flour-

ish. Fraternal affection might well be permitted to indulge itself, for a season, in fondly pondering upon his virtues and in modestly extolling his worth. There is a melancholy pleasure to be found in observing how often the features of his character and the labors of his life will call up the memory of other men, the great and the good of other times, who were faithful whilst they lived, and at whose departure there were many to mourn. He was like that noble Roman, a man of lofty lineage, of simple habits, of blameless life, of singular personal attractiveness, whom Tacitus describes as "beloved when heard, admired when only seen, great without arrogance, and never giving envy reason to repine at his success." He was like Simon, the high priest, the son of Onias, of whom the son of Sirach says that "in his life he repaired the house, and in his days fortified the temple, he stood high amongst the people, and shone like a star in the midst of a cloud, or like the moon at the full." He was like Judah "worthily extolled of his brethren." He was like Ambrose, of Milan, the bishop, of whom St. Augustine testifies, that "he is known in the world as among the best of men." He was like the brother commended by St. Paul, "the brother whose praise is in the Gospel throughout all the Churches."

C. W. SCHAEFFER.

VI. RECENT PUBLICATIONS.

I. INTRODUCTION.

BIBLIOTHECA THEOLOGICA. A Select and Classified Bibliography of Theology and General Religious Literature. By John F. Hurst, LL. D. New York: Charles Scribners' Sons, 1883. For sale by J. B. Lippincott & Co., Philadelphia. 8vo., pp. 417. Price, \$3.00.

Dr. Hurst is a Bishop of the Methodist Episcopal Church, who was a number of years professor in Drew Theological Seminary. He was for some time a student of theology in Germany, where he translated into English Hagenbach's History of the Church in the Eighteenth and Nineteenth Centuries. While there he projected an elaborate work on Theological Bibliography, to comprise all the chief works in the English and Continental languages, with selections from the patristic period. The scheme proved too extensive for the time at his disposal. A more elementary plan was therefore adopted, as the result of the author's experience for fifteen years, as an instructor of theological students, whose reading it was his duty to direct. The aim has been to make a selection of the best English books in all departments of theology, which could be readily procured from the book-trade. The book is not intended for advanced scholars, but for students, teachers and pastors. No two authors would agree in selections made with such an object in view. The theological standpoint, the caste of mind, the range of reading, and the circle of students the compiler has in mind must all be taken into account. It is idle, therefore, to speculate concerning reasons for omissions. It is sufficient to say, that the book is certainly a most valuable aid for the classes intended, while it will also not be without service even where the more elaborate work which the author projected is more desirable. It is symmetrical, thorough—as far as its scope will allow—and fair. For the history and doctrines of the Lutheran Church, we are referred to the two English translations of the Symbolical Books, Hazelius' History, Schæffer's Early History, Seiss' Ecclesia Luth., Schmucker's Amer. Luth. Church, Morris' Bibliotheca, Schmid's Dogmatik, and Hutter's Compend. Krauth's Conservative Reformation, which belongs here, is found with the history of the Reformation. The American student who learns of us from an examination of all these sources will not be apt to go far astray. H. E. J.

A RELIGIOUS ENCYCLOPEDIA: or Dictionary of Biblical, Historical, Doctrinal and Practical Theology. Based on the Real-Encyklopädie of Herzog, Piltz and Hauck. Edited by Philip Schaff, D. D., LL. D., Professor in the Union Theological Seminary, New York. Associate Editors: Rev. Samuel M. Jack-